"which we see it at work is itself a creation,—looks itself very much like a mental construction, an unreality: or it might be a temporary inexplicable outbreak of motion which might cease at any time to create phenomena; the Void of the Infinite alone would be enduring and real. The Buddhist theory of the percipient and the perception and the percept as a construction of Karma, the process of some cosmic fact of Action, gave room to such a conclusion; for it led logically to the affirmation of the Non-Being, Void or Nihil. It is possible indeed that "what is at work is not an Energy, but a Consciousness; as Matter reduces itself to Energy seizable by us not in itself but in its results and workings, so Energy could be reduced to action of a Consciousness seizable by us not in itself but in its results .and workings. But if this Consciousness is supposed to work similarly in a Void, we are exposed to the same conclusion, that it is a creator of temporary phenomenal illusions and itself illusory; Void, an infinite Zero, an original Non-Existence is alone the enduring Reality. But these conclusions •are not binding; for behind this Consciousness •seizable in its works only there may be an invisible

original Existence: a Conscious-Energy
of that
Existence could then be a reality; its
creations too,
made out of an infinitesimal substance of
being
impalpable to the senses but revealed to
them at a
'certain stage of the action of Energy as
Matter,
would be real, as also the individual
emerging as
»a conscious being of the original
Existence in a